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COMPOSITION

RADICAL

PHENOMENOLOGICAL PSYCHIANALYSIS

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VOLUME II TWO

RPP 2

BODY IS EARTH

ECT

RPPV2S1

RPP

RPP21

Radical Phenomenological Psychoanalysis
Volume Two

Section One February 2006 P
2

RADICAL PHENOMENOLOGICAL PSYCHOANALYSIS

The last difference of experience (lived direct experience)
The last Molasses Ice The last argument
The last supper The last banana ice cream cone
The last joint The last cigarette

The volume two day we all must die, when we
will be skulls in the dirt. Our rituals will
come to an end. Will we stop out long
enough to just BE?

13 February - 7 April 2006

Since it is expected to rain S, but
if another rainy day then and he is a
dark black male, then she does not
need me - and I can return to
my Ancient Mariner.

It is time to "take notes from the Herta & Paul Amirson"

2006.02.22

I notice gothbusters is inaccessible after my posting of "LEGION." Perhaps I shall post RPP under "Tin Foil Hat Club".

§

David Abram's The Spell of the Sensuous arrived today in Mataram, and I will be taking some notes:

He speaks of the difference between our Western notion of "spirit" and indigenous notions, such as "those modes of intelligence or awareness that do not possess human form."

Abram suggests

We turn to the tradition of phenomenology in order to understand the strange difference between THE EXPERIENCED WORLD, OR WORLDS ("life-worlds"), of indigenous, nonocular cultures and the world of modern European and North American civilization. Phenomenology is the Western philosophical tradition that has most forcefully called into question

the modern assumption of a single, wholly determinable, objective reality.

Nothing that is so, is so.

The assumption of a single objective reality, "the real world" has its source in René Descartes's well-known separation of "the thinking mind" (or subject) from "the material world of things" (or objects).

The book of nature is written in the language of mathematics alone, according to the natural scientists.

Phenomenology is the study of direct experience. The objective sciences overlook our ordinary, everyday experience of the world around us. Our direct experience is necessarily subjective.

The everyday world in which we hunger is surely not the objectified, mathematized object science directs itself toward.

2006.02.22

Phenomenology would turn toward
"the things themselves,"
toward the world as it is ~~felt~~
experienced in its ^{told} immediacy.

Unlike the mathematics-based sciences,
phenomenology would seek ~~to~~ not to
explain the world, but to describe as
closely as possible the way the world
makes itself evident to awareness,
the way things first arise in our
direct, sensorial experience.

Phenomenology would articulate the ground
of the other sciences.

Does phenomenology articulate the
principle of sufficient reason?

It was Husserl's hope that phenomenology
as a rigorous "science of experience"
would establish the other sciences
at last upon a firm footing.

French phenomenologist Maurice Merleau-Ponty:

"All my knowledge of the world, even my scientific knowledge, is gained from my own particular point of view, or from some experience of the world without which the symbols of science would be meaningless.

"The whole universe of science is built upon the world as directly experienced, and if we want to subject science itself to rigorous scrutiny and arrive at a precise assessment of its meaning and scope, we must begin by reawakening the basic experience of the world, of which science is the second-order expression ...

"To return to things themselves is to return to that world which precedes knowledge, of which knowledge always speaks ..."

In the early stages of Husserl's project (called phenomenology), Husserl spoke of the world of experience (the "phenomenal" world) as a thoroughly subjective realm.

In order to explore this realm philosophically, Husserl insisted this subjective realm be viewed as a wholly mental dimension, an immaterial field of appearances.

That which experiences this dimension — the experiencing self, or subject — was similarly described by Husserl as a PURE CONSCIOUSNESS, a "TRANSCENDENTAL" MIND.

Husserl's insistence upon the mental character of phenomenal reality led critics to attack Husserl's methods as being inherently solipsistic, — an approach that seals the philosopher inside his own solitary experience, rendering him unable to recognize

anyone or anything outside of his own mind.

How did Husserl counter this change?

The field of appearances, while still a thoroughly subjective realm, was now seen to be inhabited by multiple subjectivities. The phenomenal field was no longer the isolate haunt of a solitary ego, but a collective landscape, constituted by other experiencing subjects as well as by oneself.

→ the intersubjective world of life -
the Lebenswelt - the "life-world."

The life-world is the world of our immediately lived experience, as we live it, prior to all our thoughts about it. The life-world is a collective dimension - the common field of our lives and the other lives with which ours is intertwined.

It was Husserl's genius to realize that the assumptions of objectivity had led to an almost total eclipse of the life-world in the modern era, to a nearly complete forgetting of this living dimension in which all of our endeavors are rooted.

The impoverishment of language was leading, Husserl felt, to a clear crisis in European civilization.

§



"In metaphysics, the notion that earth and all that's on it is a mental construct is the product of people who spend their lives inside rooms. It is an indoor philosophy."

— Ed Abbey

Everything is grounded in the Earth.

We experience time and space relative to the Earth. The earth, as the original ark, does not move. That tree bending in the wind or the other sentient being are not merely subjective, but intersubjective phenomena — phenomena experienced by a multiplicity of sensing subjects.

The earth is the secret depth of the life-world.

The earth itself is the most unfathomable region of experience, and cannot be fully represented by any particular culture or language.

The "citizenry" (silent majority)
may secretly wish I would be
scandalized for at once denying the
medical validity of ~~the~~ psychiatric
diagnosis and collecting social
security benefits for being too
"emotionally disturbed" to earn
a living.

The fact may be that through
being honored as a ^{time} brother,
I was blacklisted - the effects
of that banishment being my
personal emotional responses I as
I suffer reality.

I have been blessed.
Today, for now, I have limbs and
eye sight, creative genius, leisure!

There is no denying my manic ~~graphomaniacal~~
graphomaniacal prolificity. The danger
of being a seer might be balanced if
the children, elders, and mamas convince
the Brothers, Warriors, and Scholars to embrace the madman.

2006.03.25

§

The alphabet alters - -

the very differentiation of "space" from "time" was itself born of the same perceptual and linguistic changes that we are discussing (influence of alphabetic writing upon the ~~new~~ emergence of homogeneous "space" and linear "time").

A time that is cyclical, or circular, is just as much spatial as it is temporal.

There is no distinction of space and time ^{at all} in the oral universe. Schopenhauer said time and space were two sides of the same coin, but

Unlike linear time, time conceived as cyclical cannot be readily abstracted from the spatial phenomena that exemplify it.

Unlike a straight line (linear time \longleftrightarrow)

a circle demarcates and encloses a spatial field. Cyclical time, the experiential time of an oral culture, has the same shape as perceived space.

The two circles are one.

The Lakota define the year as a circle around the border of the world.

The circle is a symbol of both the earth (with its encircling horizons) and time.

The changes of sun-up and sun-down around the horizon during the course of the year delineate the contours of time, time as part of space.

A cyclical mode of time does not readily distinguish itself from the spatial field in which oral persons find themselves experientially immersed.

This experiential space is very different from the static homogeneous void that alphabetic civilization has come to call "space".

2006.03.25

3

In the midst of groundbreaking revelations from Abram's book, I am drawn back to Husserl and Wharf. Also, I gave Gail back the pictures of Martin Luther King, Malcolm X, and Nelson Mandela (as well as the African religious cap). Why? Again she called me a white devil and unleashed the hatred she has for me. She told me that she overheard ~~her~~ me complaining to her neighbors how I won't pay a cab 'cause it cuts into my grocery money. She screamed at me, "No one feels sorry for you! You're a white man with no kids who wastes his money then cries boo-hoo I need more. You chastize the working class and yet live off hand-outs. You're a devil like Ballentine, filled with rage ready to explode in violence. You're a white devil."

I let her have it after that. I told her I am a THINKER, a THINK TANK, and that most people being too busy to think is a reflection of their deferring to the

authority of the system in place. My
meeting Gail will have a huge impact
on how I perceive myself as a
writer. To some I am just another
white devil with a pen, to others
a freak with a thing or two to say.

Who do I reach out to?

There is no sympathy for self-inflicted poverty.
People do not respect THINKING.
THINKING has been illegitimized by society -
a society obsessed with "paychecks" and
"titles".

I am an extremely angry creature - stressed;
but Gail just keeps attacking not only my
"whiteness", my "devilness", but she
attacks the likes of Shalonda and I for
utilizing available social services. Gail hates
on me. Why do I stand for it?

Do I have a choice?

She feels strongly about it: as far as she's
concerned, thinking is not a contribution.

Perhaps she sees me as a spreader of some awful contaminating agent called CRITICAL THINKING. So now I'm a white devil? Is it because I went to "the Academy"? Does that justify being categorically despised as a "demon host"?

No one rises above their socially constructed identity, is that it? How I is one to break into the fortress of our minds and rattle us to our foundations?

I will want to pay Gail the money I owe her immediately and learn to budget the little I have. While the hateful comments by Gail have triggered feelings of alienation and misanthropy, I am on a quest for KNOWLEDGE that involves DEEP CONTEMPLATION.

Tying RPP to a different understanding of TIME, tying it to CIRCULARITY will bring in BLACK ELK SPEAKS.

I mustn't let the crisis with Gail distract me from my mission, which is to radicalize my lived experience and articulate traces of that experience through the medium of writing.

I want to reflect upon the "inner drives of the organism" and how these drives are thwarted by the constraints of alphabetized civilization. There are truths revealed in Abram's work that bring me around full circle to a vision I that transcends all these petty judgements by my hateful miserable neighbor who despizes me for having the integrity to defy the MIND CONTROL - integrity or audacity?

3 Navajo experience calls for a complex notion of space-time or "time-space," rather than clearly distinct concepts of one dimensional time and three dimensional space.

Benjamin Lee Whorf discovered a similar situation in his extensive analysis of the Hopi language.

Whorf found no analog, in the Hopi language, to the linear, sequential, uniformly flowing time that Western civilization takes for granted.

Whorf found no references to any independent temporal dimension of reality, and no terms or expressions that "refer to space in such a way as to exclude that element of extension or existence that we call time, and so by implication leave a residue that could be referred to as time."

What we call "time" could not be isolated from the Hopi experience of "space."

Schopenhauer made clear that time and space are both parts of the way our brains process reality, and is in agreement with the

circularity of time. The language of the Hopi belongs to the Uto-Aztecan family of languages. The neighboring Navajo speak an Athapaskan language - like the Koyukon and other tribes of the Northwest, from whence the ancestors of the Apache and the Navajo first headed south many centuries ago.

Navajo language also seems to maintain a broad notion of the influence of human desire and imagination upon a continually emergent world, a notion very analogous to that found by Whorf among the Hopi.

Existence should be understood as a continuous manifestation. Wherever I go I don't fit in because I am making these world-destroying discoveries & while people around me conspire to lay traps for me. Did Hail actually say I belong in a cage with the rage I feel?

The commandments dictated by YHWH

The exodus from Egypt \rightarrow 1250 B.C.
(2250 years ago)

at this time the 22 letters, consonantal
aleph-beth was coming into use in the area of
Canaan, or Palestine,

The new recognition of NONMYTHOLOGICAL,
nonrepeating time by the Hebrew scribes can only
be comprehended with reference to alphabetic
writing itself.

The variously scrubbed layers of the Hebrew Bible
are the first sustained record of this new
sensitivity (linear time and 3 dimensional
space).

The ancient aleph-beth, as the first
thoroughly phonetic writing system,
prioritized the human voice.

The increasingly literate Israelites
found themselves caught up in a vital
relationship with an all powerful human voice.

It was a voice that preceded and outlasted every individual life. The written text became a kind of portable homeland for the Hebrew people. Many of the stories are about displacement and exile.

The Hebrews were the first real caretakers of this great and difficult magic —
alphabetic literacy.

Edmund Spenser, "Being Jewish means exiling yourself from the world, while at the same time, weeping for your exile."

The pain, the sadness of this exile, is precisely the trace of what has been lost — FORGOTTEN INTIMACY.

In Hebrew tradition, the expulsion from the eternity of Eden (and later, the destruction of the Temple) is mirrored, by the promised return from exile, the coming of the Messiah, and an end to this separated time.



The person cannot be depressed or depressed.

I am no longer a "white man."

I am no longer a man.

I am no longer merely human.

JOHN FIRE LAME DEER:

"Let us become like stones, plants, and trees.
Let us be animals, think and feel like
animals. Listen to the air. You can hear
it, feel it, smell it, taste it.

Woniya wakan - the holy air - which renews
all by its breath.

Woniya, woniya wakan - spirit, life,
breath, renewal - it means all that,

Woiya - we sit together, don't touch, but something is there; we feel it between us, as a presence. A good way to start thinking about nature, talk about it. I. Rather talk to it, talk to the rivers, to the lakes, to the winds as to our relatives."

How is my connection to the spirits of soil, air, waters, animal life, human life going to be used against me?

"attracted to criminal element,
loyal to outlaw class,
belief that new leadership is
necessary - that critical analysis is
called for. We cannot allow
ourselves to be bullied into conforming
to authority, even if that comes
down to refusing to "root" for
a team. We're going head
to head with the most subtle
and hidden factors that motivate behavior?"

subconscious fears. Radical Phenomenological
Psychoanalysis can be renamed...
to what? I don't know,
Perhaps EXPERIENTIAL BUDDHAS...

Gail has really got me feeling down.

As if I have no reason to complain,
as though I am the cause of
all the problems of the world.

How revealing to get such gut level
emotional responses: a clue
to how much I am despised by
the sheep.

Shatter any delusions of having reached "the
people". Rejected on all sides, I
have nowhere to turn but within,
into the invisible realm of
"DESIRE & IMAGINATION" -

Gail knows not who I am, and she is not
kind when it comes to emotions. She is
abusive, then she flips the script.

§

What power does language have to shape reality?
Our view of the world, our life-world is highly
unlike the meaningful world of the Hopi Native
American. Whorf died when he was 44.
Orwell died when he was 47, Camus died
when he was 40. Malcolm X died when he
was 39.

Unfortunately for Whorf, the incredible amount
of national attention focused on Noam Chomsky and
his generative transformational grammar in the
late 50's and early 60's resulted in
resounding denunciations of Whorf by Chomskyan
proponents — and in that highly negative
atmosphere, it was not fashionable among
linguists to read Whorf or discuss his
ideas in public.

What tactics were used to throw Whorf's
reputation and ideas into disrepute?

§

The air is the most intimate absence from
whence the present presences, and thus a key to
the forgotten presence of the earth.

No matter how Gail or my psychiatrist view me,
I am in the process of revealing to a small
cult of readers some ground breaking scholarship.
I am tying ideas together,
creating an instruction manual on how
to escape from Taker prison, how
to develop fully human (and nonhuman)
powers of perception.

§

Gail and I hugged, making peace once
again. I took back the "Black
leaders" trio and Afrikan cap.

Some notes I am taking directly from text
[ABRAM] onto gorthusters. I will
have to jot down at a later date

While waiting at CPC I can take notes from
THE SPELL. It gets returned
tomorrow and I have ~~p 222~~ to
p 239 - 274 to take notes from,
[35 PAGES]

Notes for "Coming Around Full Circle"

Wind, Breath, and Speech

The Power of Letters

The Forgetting of the Air

Membranes and Barriers

Remembering

codg: Turning Inside Out

Monday & Tuesday
4/3, 4/4

book due 4/4



For the Lakota Nation, the most sacred or wakan aspect of Wakan Tanka, the Great Mysterious, is Taku Skanskan, the Enveloping Sky - known to shamans as simply SKAN (in English, sometimes addressed as the Great Spirit).

Like many tribal languages, Hebrew has a single word for both "wind" and "spirit" - ruach.

~~Many persons~~ "We moderns tend to view ancient Hebrew culture through the lens of Greek and Christian thought, even Jewish scholarship, and much contemporary Jewish self-understanding."

has been influenced and informed by centuries of Hellenistic and Christian interpretations.

"It is thus that many persons today associate the ancient Hebrews with such anachronistic notions as the belief in an otherworldly heaven and hell, or a faith in the immateriality and immortality of the personal soul. Yet such dualistic notions have no real place in the Hebrew Bible."

The Ancient Hebrews were among the first communities to make sustained use of phonetic writing - the first bearers of an alphabet. (The Germanic runes were what?) [inscriptions in wood]

Unlike other Semitic peoples, they did not restrict their use of the alphabet to economic and political record keeping, but used it to record ancestral stories, traditions, and laws.

"They were perhaps the first nation to so thoroughly shift their sensory participation away from the forms of surrounding nature to a purely phonetic set of signs, and so to experience the profound epistemological independence from the natural environment that was made possible by this potent new ~~tech~~ technology. To actively participate with the visible forms of nature ~~came~~ came to be considered idolatry by the ancient Hebrews; it was not the land but the written laws letters that now carried the ancestral wisdom."

Although the Hebrews renounced all animistic engagement with the visible forms of the natural world, they retained a participatory relationship with the invisible mediums of that world — with the wind and the breath.

~~Look~~ This relationship is inferred from the structure of the Hebrew writing system,

the aleph-beth.

~~Unlike European~~ ^{its}
In contrast to ~~the aleph-beth's~~ "European"
derivatives, the aleph-beth had no
letters for "vowels." The 22 letters
of the Hebrew aleph-beth were all
consonants.

In order to read a text written
in traditional Hebrew, one had
to infer the appropriate vowel
sounds from the ~~consonantal~~
consonantal context, and add them
when sounding out the written
syllables.

The vowels are nothing other than
sounded breath.

The breath, for the ancient Semites,
was the very mystery of life
and awareness, a mystery inseparable
from the invisible ruach - the holy wind,
the holy spirit.

Abram speculates that it is possible that the Hebrew scribes refrained from creating distinct letters for the vowel-sounds in order to avoid making a visible representation of the invisible.

"It would be to have been to make a visible representation of a ~~my~~ mystery whose very essence was to be invisible and hence UNKNOWNABLE — the sacred breath, the holy wind. And thus it was not done."

The avoidance of vowel notation marks a profound difference between the ancient Semitic alph-beth and the subsequent European alphabets.

"The reader must actively respond to the Torah, must bring his own individual creativity & into dialogue with the teachings in order to reveal new and unsuspected nuances."

→
The Kabbalists, ~~the~~ beque

Each letter of the aleph-beth is considered to be alive by some esoteric traditions of Jewish mysticism. This is much closer to the ~~same~~ role runes play, ^{found among} ~~the~~ Scandinavian Northern European tribal peoples,

* [The true manner of pronouncing the Tetragrammaton, the four letter name, YHWH, often written in non-Hebrew texts as Yahweh, is said to have been forgotten]

The most holy of God's names, the four letter Tetragrammaton, is composed of the most breath-like consonants in the Hebrew aleph-beth (the same 3 letters, Y, H, and W, that were sometimes used by ancient scribes to stand in for particular vowels).

"YHWH" would thus seem to be the most breath-like of utterances, a name spoken by the wind.

Abram is a trap:

"Some contemporary students of Kabbalah suggest that the forgotten pronunciation of the name may have entailed forming the first syllable, "Y-H", on the whispered inbreath, and the second syllable, "W-H", on the whispered outbreath — the whole name thus forming a single cycle of the breath."

Is the mystery invoked by the Tetragrammaton the same as the mystery of breathing?

Breathing binds us to the invisible!

Abram → "While they certainly developed a new, literate distance from the surrounding world of nature, the Hebrews — the first "People of the Book" — nevertheless retained a profoundly oral relation to the invisible medium of that world, to the wind and the breath."

There is a conscious interactive
relation with the text as each
individual would "see"/"speak" different
"vowel sounds" ...

So, where did we lose touch with the
air to where we poison it?

THE FORGETTING OF THE AIR

"Coming Around Full Circle was 7 pages printed".

\$1.07

I have to purchase ink tomorrow.

WARRIOR-MONK TRANSCRIBING NOTES

Gortbusters: Spring 2006

Coming Around Full Circle: Phenomenology,
& Animism, and The Sacred Winds

The Circularity of Time (~~Notes From Abram's~~ ~~echoing Whorf's discoveries~~)

I will take some notes from what I was able to print: notes of notes of what has been written, pointing the way up is down, the way out is in.

An instruction manual on how to develop fully human powers of perception.

A Field Guide For "Escaping From Taker Prison."

"Of course, the most important instruction manual will be the invisible one made of "air" or "mind." As animals, we transcend our sociologically constructed identities and become one with our breathing bodies, one with angry polluted earth, air, and waters."

→ and the anti Christ will resemble Christ more than emperor, for I come to lead the sheep astray... we lean into the winds.

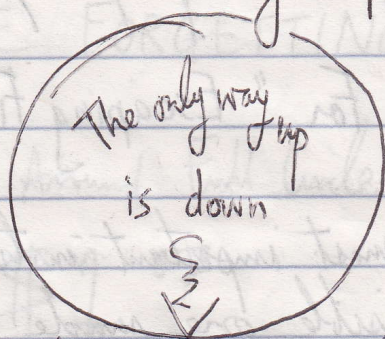
Mike Hentrich transcribes, c.1996 Abram
ONTO GORTBUSTERS - like SONG WE DANCE!

Kant actually hardwires space and time into the structure of our wetware.

Is there no escape for us?

How do we dig our way out of this?

How to get disentangled from this web of reason within our own thought processes?



This intellectual adventure leads us outside of our alphabetic heritage into deeper waters where the air, the wind, and the breath are aspects of a singularly sacred power.

X

The messages transcribed on gorkbusters are myriad, pending. ABRAM is some resource! Much threshold ground is covered. Mysteries exposed

for all to ponder upon as relatives on a journey.

We, and everything around us (rocks, leaves, other people), are crystallizations of conscious awareness. Western science calls this creative yet unseen realm from which conscious forms arise "the unconscious." It is the source of all psychology and psychoanalysis.

It is the INVISIBLE MEDIUM BETWEEN ENTITIES.

AIR was once felt to be the very matter of awareness; the subtle body of the mind.

How did air come to lose its psychological quality?

Plato and Socrates were able to co-opt the term psyche, which for Anaximenes was associated with the breath and the air. Plato used the term psyche to indicate something not just invisible but utterly

intangible. The psyche was now
a thoroughly abstract phenomenon
enclosed within the physical body as
in a prison.

Plato's transcendent realm of eternal
"Ideas" was itself dependent upon the
new affinity between the litigate
intellect and the visible letters.
(and words) of the alphabet.

Plato's realm of pure bodiless Ideas was
incorporeal, connected to the rational
psyche much as the earlier, breathlike
psyche was joined to the atmosphere.

Unlike the Hebrew Bible, the Christian New
Testament was originally written primarily in
the Greek alphabet.

And wherever the alphabet advanced, it
proceeded by dispelling the air of ghosts
and **INVISIBLE INFLUENCES**,
by stripping the air of its anima,

by stripping the air of its psychic depth.

In the oral, animistic world of pre-Christian and peasant Europe, all things - animals, forests, rivers, and caves - had the power of expressive speech, and the primary medium of this collective discourse was the air.

Spontaneous sounds were inseparable from the exhaled breath. The spread of Christianity was dependent upon the spread of the alphabet. Only by training the senses to participate with the written word could one hope to break their spontaneous participation with the animate terrain.

Only as the written text began to speak would the voices of the forest, and of the river, begin to fade.

§

3
The doctor put me on GABITRIL 2mg/day
TRAZADONE 50mg/day
GEODON 120mg/day

↑
neuroleptic made me feel stupid,
dazed, confused.

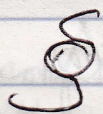
Now the doctor (psychiatrist Dr Marcus)
prescribed Risperdal, which is an
antipsychotic used to calm people who
are overactive, aggressive, manic,
or agitated. I won't be able
to afford them, but knowing that
she (Dr Marcus) has diagnosed
me as experiencing psychotic episodes:
singing, writing, major breakthroughs
in scholarly investigations.

Following David Abram's Trail leads me
back to Transcendental Phenomenology.

In the middle of D48 is a list of logbook
numbers from black-inked #59 to red-inked 60,
LOST 84, and (D48 PART II)

I want to work quickly while I am in the mood, before they get me on antipsychotics.

I am one who has found the spirit power having never expected to find it.



Who are the visible enemies of the poor?

The pharaohs are too far removed, too hidden. The visible enemies of the poor are actually the landlords, the shopkeepers, and even agents of the welfare state.

Since the welfare state is ill-financed and ~~be~~ bureaucratic, the good intentions of many of the decent folks who work for it are distorted and thwarted.

For the poor, the welfare state means a humiliating dependence and fear, and requires a constant battle against authority.

The welfare state is a fraud. Those who boast about having created welfare in the name of humane values are the worst hypocrites. It seems as though there is a "liberal plot" to be able to manipulate and control the dispossessed... but this is not the case.

The welfare system was created over the most violent resistance of most men of property and wealth.

With welfare, the restless natives are bought off.

!!! Somos una revolucion subterranea trabajo en horas extras !!!

Who can we trust?

When I am on the verge of breakthroughs, and I am prescribed an antipsychotic to "calm aggression, agitation," to make me "less active," I wonder, "Who can I trust? Can I trust the agents of the State and is this happening en masse throughout the populace?"

It has too much momentum behind it.
A tidal wave.

Once we understand the processes involved
in making us and keeping us depressed,
will we be better able to rebel
in more meaningful ways? or
Are we simply unable to resist
the exploitative forces constantly
engaged in the business of controlling
the masses?

By unleashing our angry spirit outward,
by articulating our anger,
by rebelling against the forces that
control our artificial world,
we would overcome our "depressive
mood disorders." The catch is that,
if in our rebellion, we offend "the
villagers," we risk conflict with forces that
will beat us down into submission to the
grand order of "authority" in the social
structure.

§

There is no real distinction between consciousness and the phenomenon. This great insight rejects theories of knowledge which distinguish between "a knowing mind" and "the object of knowledge."

The assumption that there exists an objective physical world out there, independent of a knowing being in here, ignores the subtle insight that ~~what~~ all knowledge of "the world" is grounded in our experienced perceptions.

Our consciousness creates the phenomenal representation we experience as reality or "the world." Out of darkness we come.

Consciousness creates phenomena.

Phenomena are our perceptions of noumena.

Consciousness is always consciousness of something. Is there no transcending this duality built into the processes of lived experience?

Consciousness points to, or INTENDS, some object. Our perception of things, our experience, consists of our projection toward intended objects.

The essence of consciousness is intentionality. By intentionality, we mean that any object of my consciousness is intentionality ~~by~~ ~~intentionality~~, a house, a painting, a bird, a tree, a pleasure, a number, is something MEANT, something constructed or intended by me.

Pure consciousness has no segments — it is a continuous stream. Our primitive silent perception consists of the undifferentiated world.

Kant described how the mind organizes experience by imposing categories such as time, space, and causality upon sensory experience. Intentionality designates the active involvement of the ego in creating our experience. For Husserl, intentionality is the structure of

consciousness itself. This means that phenomenology stresses the need to describe the data and activity of consciousness in the process of discovering reality, instead of looking for reality in things, for "things" are what we intend them to be.

From fragments of reality our consciousness constitutes, "intends", phenomenal experience. We see a person from a distance. Our consciousness automatically constructs the "things" we take to be outside of consciousness. These "things", these "constructs of imagination" are constructed using the raw data of our sensory apparatus.

The ego's constitution of the world is a passive genesis since the process of intentionality may not be a conscious one but rather automatic.

The presence of intentionality is disclosed through the process Husserl calls phenomenological epochē. The term epochē is the Greek term for bracketing. []

Husserl uses the term epochē ([]) to describe his method of "DETACHMENT FROM ANY POINT OF VIEW REGARDING THE OBJECTIVE WORLD".

Whereas Descartes doubts everything, including all phenomena (the experienced world of all ~~being~~ sensory creatures), except his ~~thinking stuff~~ THINKING SELF, Husserl, in contrast "brackets" all phenomena, all the elements of experience, by REFUSING TO ASSERT WHETHER THE WORLD DOES OR DOES NOT EXIST.

He abstains from entertaining any belief about experience. To bracket all these phenomena means only to look upon them without judging whether they are realities or appearances and to abstain from rendering any opinions about the world.

It is through this phenomenological epoché, this "standing back from the phenomena of experience, this ridding his mind of all presumptions and prejudices" which enabled Husserl to discover himself as THE EGO, the life of consciousness, in which and through which the objective world in its entirety ~~also~~ exists.

The ego contains the world. The world is nothing more than what I am aware of: life-world.